Some DIRECTIONS to the PARTING-SOUL, which hath been long travelling in the Letter, but hath not yet been acquainted with the Power, nor hardly so much as entred into the miniſtration of the endleſs Life (which is the Miniſtration of the Goſpel) that it may feel the Spring, and come to drink there, of the living Waters.

MATTH. 11. 28, 29, 30.

Come unto me all ye that labour and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls. For my yoke is eaſie and my burden is light.

Some ſweet Meditations ſprang in my heart concerning this portion of Scripture, with breathings of ſpirit for, and yearnings of bowels towards thoſe that labour and are heavy laden, which I find drawings to communicate.

1. *In the Goſpel* (which is the power of God unto Salvation) *is the Souls reſt.* It is the Doctrine of the Kingdom, wherein is Life, Joy, Peace, and everlaſting Reſt to the Soul in God. The Law had the Shadow of the good things to come, but under it was not the poſſeſſion of the good things themſelves, but only a labouring after them, and a mourning and load becauſe of the want of them: but in the Goſpel is the Subſtance, the Enjoyment; Life and Immortality is there brought to Light, and an Enterance miniſtred into the everlaſting Kingdom, where they are felt poſſeſſed and enjoyed. The Kingdom of Heaven is at hand, ſaith the fore-runner: It is come, ſaith the Meſſiah: and in it there is righteouſneſs, and peace, and joy in the pure Spirit of Life.

2. *It is the will of the King of Saints, that his People ſhould enjoy the Reſt and Peace of his Goſpel.* He would not have them alwayes labouring and heavy laden, as under the Law: but he would have their Souls feel and enjoy the Eaſe, the Liberty, the Sweetneſs, the pure Power and eternal Reſt of his Life. The Spirit of the Lord was upon him to preach glad Tidings to the Meek, Liberty to the Captives, Life to the Dead, the Opening of the Priſon to the Priſoner of Hope, the Binding up of the Broken-hearted, the Pouring in of Oyl upon the Wounded: And he would have the Souls of his People enjoy that which he came to bring them.

3. *Chriſt hath plainly chalked out the path of his reſt to every weary pen-*

soul, which he that walketh in cannot miss of. He hath *cast up, cast up,* he hath *made the way plain* in the Gospel, so plain that the wayfaring man, though a fool, yet keeping to the light of the Gospel, cannot erre therein, or miss of the blessed rest thereof. How is it? Why, *Come unto me; Take my yoke upon you, and learn of me.* He that walketh in this path, cannot miss of it: The rest is at the end of it, nay the rest is in it: *He that believeth entereth into the rest.* The true Faith, the Faith which stands in the Power, and which is given to the birth which is born from above, is the substance of the rest hoped for, and there is a true taste and some enjoyment of it given to him that truly believeth.

4. *The rest was once felt and enjoyed, when the Gospel was known in Power.* Believers in the first day of the Gospel, before the night overtook that glorious dispensation, found *Peace and Joy in Believing,* yea they could *Rejoyce in the Lord always.* They felt the Power and the Life, which stood over all the Powers of darkness, and brought good to them out of every affliction, and out of every temptation, and out of every distresse; so that they standing in the Life and in the Power which had quickened them and was present with them, they could *count it all joy when they fell into manifold Temptations,* knowing the advantage which would accrue to them thereby, and possessing their Souls in the pure patience, till God wrought it out for them. *They had an Enterance ministred to them into the everlasting Kingdom: They received the Kingdom which could not be shaken, and in it had fellowship with the Father and with the Son, and in the eternal Light the blood ran in their vessels, which cleansed them and kept them pure; and they sat down with Christ in the heavenly places, even every one in the particular mansion which God had built in them by his Spirit. The Fear of the living God was put in their hearts; The Spirit of the Lord was within them, and there his Law was writ, and read in the Spirit, and the Treasures of his Kingdom were opened by the key of David in the hand of the Spirit; and their souls had true satisfaction and rest in measure, and were travelling on towards the fulness.*

5. *There is no rest to the soul, to be enjoyed in the Gospel, from under the Yoke.* This stands Eternally. That which yokes down, that which would be at ease and liberty out of the Life, that is the souls true rest, there is no other; and under the yoke it is enjoyed, and not otherwayes: onely, when that which is to be yoked down is consumed and destroyed, it is then no longer a Yoke, but perfect Liberty. But the same thing which is the Liberty, is the Yoke: And under the Yoke the sweetness, the ease, the lightsomness, the safe possession of the Life is enjoyed. Mark this therefore diligently; The Yoke is not one thing and the Liberty another, but one and the same. The Power of God, the Life everlasting, the pure Light, the divine Nature is a Yoke to the transgressing Nature; but it is the ease, the pleasure, the rest, the peace, the joy, the natural center of that which is born of God.

Now to the ſoul that hath felt breathings towards the Lord formerly, and in whom there are yet any true breathings left after his living preſence, and after the feeling of his eternal vertue in the heart, I have this to ſay. *Where art thou? art thou in thy ſouls reſt? doſt thou feel the vertue and power of the Goſpel? doſt thou feel the eaſe which comes from the living arm, to the heart which is joyned to it in the light of the Goſpel? Is thy labouring for life in a good degree at an end? And doſt thou feel the life and power flowing in upon thee from the free Fountain? Is the load really taken off from thy back? Doſt thou find the captive redeemed and ſet free from the Power of ſin, and the captivity broken, and he which led thee captive from the Life and from the eternal Power, now led captive by the Life, and by the redeeming Power, which is eternal? Haſt thou found this, or haſt thou miſſed of it? Let thine heart anſwer.* Ah, do not imagine and talk away the reſt and ſalvation of thy ſoul. The Goſpel-ſtate is a ſtate of ſubſtance, a ſtate of enjoying the Life, a ſtate of feeling the Preſence and Power of the Lord in his pure holy Spirit, a ſtate of binding up, a ſtate of healing, a ſtate of knowing the Lord and walking with him in the light of his own Spirit. It begins in a ſweet powerful touch of Life, and there is a growth in the Life (in the Power in the divine Vertue, in the Reſt, Peace, and Satisfaction of the Soul in God) to be adminiſtred and waited for daily. Now art thou here, in the living Power, in the divine Life, joyned to the ſpring of Life, drawing waters of Life out of the well of Life with joy? Or, art thou dry, dead, barren, ſapleſſe, or at beſt but unſatisfiedly mourning after what thou wanteſt?

Well, ye that are dry, dead, barren, as it were without the Living God, (that know not the ſhining of his Sun, nor the deſcending of his dews from on high on his tender plants, nor the care, diligence and circumſpection of the husbandman over his husbandry.) Oh wait for the quickening vertue, for the viſitations of the day-ſpring from on high, that ye may be quickened again to God, that ye may find his Life viſiting you, his Spirit breathing upon you, that the ſeed of Jacob may be raiſed in you to travel out of this barren ſtate, even out of this land of darkneſs, and from under the ſhadow of Death, to the Land where Life lives and flouriſhes, and daily diſtributeth plentiful nouriſhment and refreſhment to all its off-ſpring, who are taught to wait for it, and to feed on it in the holy place, out of the ſight of the eye of the fleſhly wiſdom.

And ye who are ſtill gaſping after the living God, on whom the breathings of Life ſtill abide, (who remain unſatisfied inwardly for want of the preſence of the Lord, and whoſe hearts ſtill mourn and lament deeply after him) Oh conſider what is the matter, that ye have mourned ſo long, and ſought ſo long, and yet to this day are at a diſtance from the thing ye have mourned and fought after.

be that find it. The way of unbelief is broad, yea the way of miſchief is broad alſo, it is eaſie for a man ſo to believe concerning Chriſt, or in Chriſt (as his heart may call it) as to miſs of the nature of true Faith, and of the ſweet and bleſſed effects which accompany it. It is eaſie likewiſe to miſs the yoke (to take up a wrong yoke in the ſelf-will, ſelf-wiſdom, ſelf-interpretation of Scriptures) or eaſie ſtarting aſide from the true yoke: but it is hard coming under the yoke of the Life, and hard abiding under it. Again, it is eaſie miſ-learning: A man may ſo read, and ſo hear, as that he may be always learning, and never come to the knowledge of the Truth, never come to the Truth as it is received and held in Jeſus; but may ſo get and hold the knowledge of the Truth, as man in his wiſdom may get and hold it from the Letter. And if a man thus miſs the way, how can he attain the end? If a man begin not in the true Faith, in the living faith, how can he attain the Reſt which the true Faith alone leades to? If a man miſs of the yoke, or abide not conſtantly under the yoke, how can he meet with the true eaſe and reſt which is in it, and which it alone can adminiſter? If a man learn not the Truth aright of the true Teacher, how can he ever reap the effects of the true knowledge? Ah poor hearts! it is not enough to have breathings after God, nor to be very diligent and induſtrious either in outward Ordinances, or inward exerciſes of Spirit, but the way of the Goſpel muſt be caſt up by God, and the Soul led into it by him, and daily preſerved by him, and muſt walk in the path which is proper for it to walk in, or it may mourn and cry all its days, and never meet with that injoyment of God and ſatisfaction in God, which it waits for and crys after. It is one thing to mourn after a Goſpel-ſtate, but another thing to be brought into it by the Power. With my heart I own thoſe that mourn after and feel the want of God, where-ever they are: But this I know certainly, that they can never come to the enjoyment of him, but in that living path which the Scriptures teſtifie of to be in him who is the Life, and which his Spirit is now found manifeſtly leading into, bleſſed be his Name.

Queſt. *But how may my poor ſoul, who have long mourned, and groaned, and been ſick of love after my beloved, but could never attain to the ſatisfactory enjoyment of him, come to walk in this path, that ſo I may meet with and lie down in that Power of Life and Salvation, which the Goſpel holds forth to the true believer, and which I have been long ſenſible of the deep want of?*

Anſw. Thou that wouldſt enjoy thy Beloved, and feel the Reſt of his Goſpel, and walk in that Path which leads thereto, wait to learn of the Spirit theſe things following.

1. *Know what it is that is to walk in the path of Life, and indeed is alone capable of walking therein.* It is that which groans, that which mourns, that

The true knowledge of the Way, with the walking in the Way, is reserved for Gods Child, for Gods Traveller. Therefore keep in the regeneration, keep in the Birth. Be no more then God hath made thee. Give over thine own willing, give over thy own running, give over thine own desiring to know or to be any thing, and sink down to the Seed which God sowes in the heart, and let that grow in thee, and be in thee, and breath in thee, and act in thee; and thou shalt find by sweet experience that the Lord knows that, and loves and owns that, and will lead it to the inheritance of Life, which is its Portion. And as thou takest up the Cross to thy self, and sufferest that to overspread and become a yoke over thee, thou shalt become renewed, and enjoy Life and the Everlasting Inheritance in that.

2. *Know in what Light it is to walk*, which is the Light of the Spirit. There the Child is begotten (not in Satans Darkness, or highest Transformings into the likeness of Light, which is but Darkness; not in the light of mans wisdom, searching Knowledge or comprehension) and there it walks: in that Light it fetcheth every step and motion towards the Land of Life. Therefore hold no knowledge out of the Spirit. If any knowledge concerning the things of God be held out of the freshness of the Spirit, it presently proves dead and unprofitable. The Spiritual *Israel* cannot travel without a Spiritual Light, which Light is Eternal and incomprehible, and cannot be held by mans spirit, but shineth fresh into the renewed Spirit every day, and so is dayly gathering it more and more inwards into it self, comprehending it in it self, and preserving it in its own Purity, Clearness and Brightness. Oh this is it hath undone many, even catching at Light from the Spirit, transplanting the Image of Divine things into the Earthly Principle, and there holding of them in the Earthly part, growing wise by them there, and making use of them from thence as man sees good, and not seeing a necessity of depending on the Spirit for fresh Light & Life every day, to every spiritual motion. Thus the traveller soon comes to lose the true path, and instead thereof travels on in a Road of his own wisdoms forming: and so though he seems to himself to make a large Progresse, yet makes no true Progresse at all, but is exceedingly run out aside in a by way, all which ground he must traverse back again, ere he can come to the Truth of his former State, or proceed in the true travel.

3. *Know and keep to the Power*, which alone began any true work in the heart, which alone also can preserve it, and which alone can carry it on. Christ was made a Priest, *not after the Law of a carnal commandment, but after the Power of an endless life*: and every sacrificer under him (which every true Believer is) is so made by the same Power. The Powers of Darkness are continually at hand, which nothing can stand its ground against (much less walk on safely) without being in that Power which is

thers drawing: and no believiug afterwards is of the true nature, nor will avail the ſoul in its progreſs and travells towards Life, but what abides in, and goes forth in the ſame Power. So the taking up the yoke and drawing in it, muſt be by the Power of the new Life. And ſo muſt the diſciples learning be. As the Maſter teacheth in the Power of the Spirit, the things which alone can be ſeen with the new eye, heard with the new ear, and received into the new heart: ſo the Scholar muſt learn and receive his Leſſons of Life in the ſame Power. Let any Diſciple of Chriſt be from under the ſhadow of the Power, believe out of the Power, walk out of the Power, act out of the Power; he is from that wherein his Life ſtands, and wherein alone is his Preſervation, and ah, how liable is he then to falls, bruiſes, ſnares and temptations of the enemy.

4. *Watch againſt the ſelfiſh wiſdom*, in every ſtep of thy growth, and in every ſpiritual motion, that that come not between thee and thy Life; that that deceive thee not with a likeneſs, a ſhadow, making it appear more pleaſing to thy eye than the ſubſtance. Every ſtep of thy way it will be laying baits for thee, and it is eaſie for deceit to enter thee at any time, and for that wiſdom to get up in thee under an appearance of Spiritual wiſdom, unleſs the Lord tenderly and powerfully preſerve thee: and if it prevail, it will lead thee from the path of the true wiſdom; It will cozen thee with a falſe faith inſtead of the true faith, with falſe praying inſtead of the breathings of the true child, with diligence and zeal in thy falſe way, in ſtead of the true zeal and diligence; yea it will hurry thee on in the path of error, ſhutting that eye in thee which ſhould ſee, and hardening thy heart againſt thy boſom-friend. And being thus deceived, thou mayſt be as zealous in thy age and generation againſt the Truth, as the Jews were in theirs: and as certainly as they put Chriſt to death, and perſecuted his Apoſtles, though they cried up the former Prophets; So certainly thou (under this deceit) canſt not but act againſt the preſent diſpenſation and appearance of Chriſt's Spirit, and wouldſt perſecute either the Prophets, Apoſtles or Chriſt himſelf, were it their preſent day now ſo to appear as formerly they did.

5. *Let nothing judge in thee* (concerning thine own heart, or concerning others, or concerning any way or truth of God) *but onely the begotten of God* in the heart. Let the Light in which thou art begotten to God, and which ſhines upon his begotten, be the onely Judge in thee, and then thou canſt not erre in Judgement. Be not haſty, be not forward in Judgement, keep back to the Life, ſtill waiting for the appearance and openings of the Life. A few ſteps fetched in the Life and Power of God are much ſafer and ſweeter than an haſty progreſſe in the haſty forward ſpirit.

Indeed this is the true Religion, to feel God beginning the work, and to wait on him for his carrying it on. The feeling of God's Spirit, how

ſomewhat in the heart, the hearts waiting on him for more of his Spirit, and walking on with him in his Spirit, as he pleaſeth to quicken, lead, draw and ſtrengthen, this is the Spiritual and true Religion: and there is no Duty or Ordinance of the Goſpel out of the Spirit, but it is eaſie crying up, and obſerving the likeneſs of any of them out of the Spirit, into which obſervance a ſtrange ſpirit eaſily enters, and then that which was of God in the heart, ſoon withers, and a contrary building is raiſed, and the ſtate of the heart changed. Oh wait on the Lord, that he may give you to underſtand theſe things: for the Apoſtacy from God is very deep, and more provoking among the Proteſtants than among the Papiſts, yea moſt of all provoking, where it is moſt inward and Spiritual.

Queſt. *But how may I know and keep to the begotten of God, and to the Light and Power of the Lord, and keep down the fleſhly wiſdom and comprehenſion concerning the things of God?*

Anſw. When God begets life in the heart, there is the ſavour of it in thy veſſel, and a ſecret living warmth and vertue, which the heart in ſome meaſure feels, whereby it is known. Lie low in the fear of the moſt high, that this leaven may grow and increaſe in thee. This is the leaven of the Kingdom, this is it which muſt change thy heart and nature, and make thy veſſel (which perhaps hath been long and much corrupted) fit to receive the treaſure of the Kingdom. Now while the ſavour is upon thee, while the vertue of the Life is freſh in thee, thou findeſt ſome ſtrength towards God, with ſome little taſte and diſcerning of the things of his Kingdom: know thy weakneſs, and go not beyond thy meaſure, but in what thou haſt received bow before the Fullneſs, worſhip God in that, and be patient in what he exerciſes thee withal, waiting for more from him. And when the night comes upon thee, and thou perhaps art at a loſs, miſſing the ſavour and preſence of the Life, and not knowing how to come by it again; Be patient and ſtill and thou wilt find breathings after a freſh viſitation, and a meek, humble, broken ſpirit before the Lord. Thou wilt ſee thou canſt do nothing to recover his preſence again, nay thou canſt not ſo much as wait for him, or breath after him without his help: but he is nigh to the poor, nigh to the broken, nigh to the diſtreſſed, nigh to the helpleſs. Oh do not with thy fleſhly cryes and roarings think to awaken thy Beloved before his ſeaſon; but in the night of diſtreſs, feel after ſomewhat which may quiet and ſtay thy heart till the next ſpringing of the day. The Sun will ariſe, which will ſcatter the clouds; and he is near thee who will give thee to hope that thou ſhalt yet ſee God, & find again the quickenings & leadings of his Spirit. And in the day of his Power thou wilt find ſtrength to walk with him: yea in the day of thy weakneſs his grace will be ſufficient for thee. And he will nurture thee up in his life by his pure ſpirit, cauſing thee to grow under his ſhadow: and he will be teaching thee to live, and to ſpeak, and to move

and act from the Principle & within the compass of his Life & Light eternal. Only be not wise to catch the notions of things into the earthly part, where the moth can corrupt, and where the thief can break through and steal: but know the divine treasury, where all the things of Life are treasured up by the Spirit, and handed forth to the living Child with fresh Life, according to its need of them. And thus thy heart being kept close to God, and thy Spiritual sences continually exercised about the things of God, it will be easie to thee to know the Shepherds voice, & to distinguish the sound of the Spirit in thine own heart. And that which tries spirits and motions in thine own heart, will also give thee the discerning of Truth and Error abroad, even of the Spirit of God, and the spirit of Satan in others, so that thou wilt be able to try not onely words, but Spirits, becoming acquainted with the anointing, which savours all things and will give thee to Judge, not by the Words but by the Power: For thou thy self being in the Power, in the Anointing, in the Savour, it will become natural to thee to feel, to taste, to know and unite with what is one with thy Life, what comes from the same spirit in others, and to turn from the contrary. And thus thy Life, thy Growth, thy Path will be sweet, safe, cleer, certain, demonstrative in the Spirit, and past all reasonings of flesh and blood, either in thy self or others. The beginning of Life Eternal is in an higher Principle, than man can come at. Man's wisdom and knowledge of the things of God, is but brutish before it. As thou comest into that Principle, abidest and groweſt in that Principle, thou art beyond man's judgement, and art able to judge man, and fathom his whole course as with a span, but art quite out of his reach in the lowest of thy motions, thoughts or actions, I mean such as flow from and are comprehended in the Life.

ISAAC PENINGTON.

The Younger.

THE END.

London, Printed for *Robert Wilson*, at the sign of the *Black-spread-Eagle* and *Windmill*, in *Martins Le Grand*, 1661.

Pennington (J.) 120

Some DIRECTIONS to the PANTING-SOUL, which hath been long travelling in the Letter, but hath not yet been acquainted with the Power, nor hardly so much as entred into the Ministration of the endless Life (which is the Ministration of the Gospel) that it may feel the Spring, and come to drink there, of the living Waters.

MATTH. 11. 28, 29, 30.

Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easie and my burden is light.

Some sweet Meditations sprang in my heart concerning this portion of Scripture, with breathings of spirit for, and rowlings of bowels towards those that labour and are heavy laden, which I find drawings to communicate.

1. IN *the Gospel* (which is the power of God unto Salvation) *is the Souls rest.* It is the Doctrine of the Kingdom, wherein is Life, Joy, Peace, and everlasting Rest to the Soul in God. The Law had the Shadow of the good things to come, but under it was not the possession of the good things themselves, but only a labouring after them, and a mourning and load because of the want of them: but in the Gospel is the Substance, the Enjoyment; Life and Immortality is there brought to Light, and an Enterance ministred into the everlasting Kingdom, where they are felt possessed and enjoyed. The Kingdom of Heaven is at hand, saith the fore-runner: It is come, saith the Messiah: and in it there is righteousness, and peace, and joy in the pure Spirit of Life.

2. *It is the will of the King of Saints, that his People should enjoy the Rest and Peace of his Gospel.* He would not have them alwayes labouring and heavy laden, as under the Law: but he would have their Souls feel and enjoy the Ease, the Liberty, the Sweetness, the pure Power and eternal Rest of his Life. The Spirit of the Lord was upon him to preach glad Tidings to the Meek, Liberty to the Captives, Life to the Dead, the Opening of the Prison to the Prisoner of Hope, the Binding up of the Broken-hearted, the Pouring in of Oyl upon the VVounded: And he would have the Souls of his People enjoy that which he came to bring them.

3. *Christ hath plainly chalked out the path of his rest to every weary panting*

Soul

ſoul, which he that walketh in cannot miſs of. He hath *caſt up, caſt up,* he hath *made the way plain* in the Goſpel, ſo plain that the wayfaring man, though a fool, yet keeping to the light of the Goſpel, cannot erre therein, or miſs of the bleſſed reſt thereof. How is it? Why, *Come unto me; Take my yoke upon you, and learn of me.* He that walketh in this path, cannot miſs of it: The reſt is at the end of it, nay the reſt is in it: *He that believeth entereth into the reſt.* The true Faith, the Faith which ſtands in the Power, and which is given to the birth which is born from above, is the ſubſtance of the reſt hoped for, and there is a true taſte and ſome enjoyment of it given to him that truly believeth.

4. *The reſt was once felt and enjoyed, when the Goſpel was known in Power.* Believers in the firſt day of the Goſpel, before the night overtook that glorious diſpenſation, found *Peace and Joy in Believing,* yea they could *Rejoyce in the Lord always.* They felt the Power and the Life, which ſtood over all the Powers of darkneſs, and brought good to them out of every affliction, and out of every temptation, and out of every diſtreſſe; ſo that they ſtanding in the Life and in the Power which had quickened them and was preſent with them, they could *count it all joy when they fell into manifold Temptations,* knowing the advantage which would accrue to them thereby, and poſſeſſing their Souls in the pure patience, till God wrought it out for them. *They had an Enterance miniſtred to them into the everlaſting Kingdom: They received the Kingdom which could not be ſhaken, and in it had fellowſhip with the Father and with the Son, and in the eternal Light the blood ran in their veſſels, which cleanſed them and kept them pure; and they ſat down with Chriſt in the heavenly places, even every one in the particular manſion which God had built in them by his Spirit. The Fear of the living God was put in their hearts; The Spirit of the Lord was within them, and there his Law was writ, and read in the Spirit, and the Treaſures of his Kingdom were opened by the key of David in the hand of the Spirit; and their ſouls had true ſatisfaction and reſt in meaſure, and were travelling on towards the fulneſs.*

5. *There is no reſt to the ſoul, to be enjoyed in the Goſpel, from under the Yoke.* This ſtands Eternally. That which yokes down, that which would be at eaſe and liberty out of the Life, that is the ſouls true reſt, there is no other; and under the yoke it is enjoyed, and not otherwayes: onely, when that which is to be yoked down is conſumed and deſtroyed, it is then no longer a Yoke, but perfect Liberty. But the ſame thing which is the Liberty, is the Yoke: And under the Yoke the ſweetneſs, the eaſe, the lightſomneſs, the ſafe poſſeſſion of the Life is enjoyed. Mark this therefore diligently; The Yoke is not one thing and the Liberty another, but one and the ſame. The Power of God, the Life everlaſting, the pure Light, the divine Nature is a Yoke to the tranſgreſſing Nature; but it is the eaſe, the pleaſure, the reſt the joy the peace the natural center of that which is born of God.

Now

Now to the ſoul that hath felt breathings towards the Lord formerly and in whom there are yet any true breathings left after his living preſence, and after the feeling of his eternal vertue in the heart, I hav this to ſay. *Where art thou? art thou in thy ſouls reſt? doſt thou feel the vertue and power of the Goſpel? doſt thou feel the eaſe which comes from the livin arm, to the heart which is joyned to it in the light of the Goſpel? Is thy labouring for life in a good degree at an end? And doſt thou feel the life and powe flowing in upon thee from the free Fountain? Is the load really taken off fro thy back? Doſt thou find the captive redeemed and ſet free from the Power o ſin, and the captivity broken, and he which led thee captive from the Life an from the eternal Power, now led captive by the Life, and by the redeeming Power which is eternal? Haſt thou found this, or haſt thou miſſed of it? Let thine hear anſwer.* Ah, do not imagine and talk away the reſt and ſalvation of th ſoul. The Goſpel-ſtate is a ſtate of ſubſtance, a ſtate of enjoying the Life a ſtate of feeling the Preſence and Power of the Lord in his pure holy Spirit, a ſtate of binding up, a ſtate of healing, a ſtate of knowing the Lor and walking with him in the light of his own Spirit. It begins in a ſwee powerful touch of Life, and there is a growth in the Life (in the Powe in the divine Virtue, in the Reſt, Peace, and Satisfaction of the Soul i God) to be adminiſtred and waited for daily. Now art thou here, in th living Power, in the divine Life, joyned to the ſpring of Life, drawing wa ter of Life out of the well of Life with joy? Or, art thou dry, dead, bar ren, ſapleſſe, or at beſt but unſatisfiedly mourning after what thou wanteſt

Well, ye that are dry, dead, barren, as it were without the Living God (that know not the ſhining of his Sun, nor the deſcending of his dews fro on high on his tender plants, nor the care, diligence and circumſpection o the husbandman over his husbandry.) Oh wait for the quickening virtue for the viſitations of the day-ſpring from on high, that ye may be quicken ed again to God, that ye may find his Life viſiting you, his Spirit breathin upon you, that the ſeed of Jacob may be raiſed in you to travel out of th barren ſtate, even out of this land of darkneſs, and from under the ſhado of Death, to the Land where Life lives and flouriſhes, and daily diſtribu teth plentiful nouriſhment and refreſhment to all its off-ſpring, who ar taught to wait for it, and to feed on it in the holy place, out of the ſight o the eye of the fleſhly wiſdom.

And ye who are ſtill gaſping after the living God, on whom the breath ings of Life ſtill abide, (who remain unſatisfied inwardly for want of t preſence of the Lord, and whoſe hearts ſtill mourn and lament deeply a ter him) Oh conſider what is the matter, that ye have mourned ſo lon and ſought ſo long, and yet to this day are at a diſtance from the thing have mourned and ſought after.

Strait is the gate, narrow is the way that leadeth unto Life, and few the

be that find it. The way of unbelief is broad, yea the way of miſchief is broad alſo. It is eaſie for a man ſo to believe concerning Chriſt, or in Chriſt (as his heart may call it) as to miſs of the nature of the true Faith, and of the ſweet and bleſſed effects which accompany it. It is eaſie likewiſe to miſs the yoke (to take up a wrong yoke in the ſelf-will, ſelf-wiſdom, ſelf-interpretation of Scriptures) or eaſie ſtarting aſide from the true yoke: but it is hard coming under the yoke of the Life, and hard abiding under it. Again, it is eaſie miſ-learning: A man may ſo read, and ſo hear, as that he may be always learning, and never come to the knowledge of the Truth, never come to the Truth as it is received and held in Jeſus; but may ſo get and hold the knowledge of the Truth, as man in his wiſdom may get and hold it from the Letter. And if a man thus miſs the way, how can he attain the end? If a man begin not in the true Faith, in the living Faith, how can he attain the Reſt which the true Faith alone leades to? If a man miſs of the yoke, or abide not conſtantly under the yoke, how can he meet with the true eaſe and reſt which is in it, and which it alone can adminiſter? If a man learn not the Truth aright of the true Teacher, how can he ever reap the effects of the true knowledge? Ah poor hearts! it is not enough to have breathings after God, nor to be very diligent and induſtrious either in outward Ordinances, or inward exerciſes of Spirit, but the way of the Goſpel muſt be caſt up by God, and the Soul led into it by him, and daily preſerved by him, and muſt walk in the path which is proper for it to walk in, or it may mourn and cry all its days, and never meet with that injoyment of God and ſatisfaction in God, which it waits for and crys after. It is one thing to mourn after a Goſpel-ſtate, but another thing to be brought into it by the Power. With my heart I own thoſe that mourn after and feel the want of God, where-ever they are: But this I know certainly, that they can never come to the enjoyment of him, but in that living path which the Scriptures teſtifie of to be in him, who is the Life, and which his Spirit is now found manifeſtly leading into, bleſſed be his Name.

Queſt. *But how may my poor ſoul, who have long mourned, and groaned, and been ſick of love after my Beloved, but could never attain to the ſatisfactory injoyment of him, come to walk in this path, that ſo I may meet with and lie down in that Power of Life and Salvation, which the Goſpel holds forth to the true believer, and which I have been long ſenſible of the deep want of?*

Anſw. Thou that wouldſt enjoy thy Beloved, and feel the Reſt of his Goſpel, and walk in that Path which leads thereto, wait to learn of the Spirit theſe things following.

1. *Know what it is that is to walk in the path of Life, and indeed is alone capable of walking therein.* It is that which groans, that which mourns, that which is begotten of God in thee. The Path of Life is for the Seed of Life.

The

The true knowledge of the Way, with the walking in the Way, is reserved for Gods Child, for Gods Traveller. Therefore keep in the Regeneration, keep in the Birth. Be no more then God hath made thee. Give over thine own willing, give over thy own running, give over thine own desiring to know or to be any thing, and sink down to the Seed which God sowes in the heart, and let that grow in thee, and be in thee, and breath in thee, and act in thee; and thou shalt find by sweet experience that the Lord knows that, and loves and owns that, and will lead it to the inheritance of Life, which is its Portion. And as thou takest up the Cross to thy self, and sufferest that to overspread and become a yoke over thee, thou shalt become renewed, and enjoy Life and the Everlasting Inheritance in that.

2. *Know in what Light it is to walk*, which is the Light of the Spirit. There the Child is begotten (not in Satans Darkness, or highest Transformings into the likeness of Light, which is but Darkness; nor in the light of mans wisdom, searching Knowledge or comprehension) and there it walks: in that Light it fetcheth every step and motion towards the Land of Life. Therefore hold no knowledge out of the Spirit. If any knowledge concerning the things of God be held out of the freshness of the Spirit, it presently proves dead and unprofitable. The Spiritual *Israel* cannot travel without a Spiritual Light, which Light is Eternal and incomprehensible, and cannot be held by mans spirit, but shineth fresh into the renewed Spirit every day, and so is dayly gathering it more and more inwards into it self, comprehending it in it self, and preserving it in its own Purity, Clearness and Brightness. Oh this is it hath undone many, even catching at Light from the Spirit, transplanting the Image of Divine things into the Earthly Principle, and there holding of them in the Earthly part, growing wise by them there, and making use of them from thence as man sees good, and not seeing a necessity of depending on the Spirit for fresh Light & Life every day, to every spiritual motion. Thus the traveller soon comes to lose the true path, and instead thereof travels on in a Road of his own wisdoms forming: and so though he seems to himself to make a large Progresse, yet makes no true Progresse at all, but is exceedingly run out aside in a by way, all which ground he must traverse back again, ere he can come to the Truth of his former State, or proceed in the true travel.

3. *Know and keep to the Power*, which alone began any true work in the heart, which alone also can preserve it, and which alone can carry it on. Christ was made a Priest, *not after the Law of a carnal commandment, but after the Power of an endless life:* and every sacrificer under him (which every true Believer is) is so made by the same Power. The Powers of Darkness are continually at hand, which nothing can stand its ground against (much less walk on safely) without being in that Power which is above them. The first coming to Christ must be in the Power of the Fathers,

thers drawing: and no believiug afterwardsis of the true nature, nor will avail the ſoul in its progreſs and travells towards Life, but what abides in, and goes forth in the ſame Power. So the taking up the yoke and drawing in it, muſt be by the Power of the new Life. And ſo muſt the diſciples learning be. As the Maſter teacheth in the Power of the Spirit, the things which alone can be ſeen with the new eye, heard with the new ear, and received into the new heart: ſo the Scholar muſt learn and receive his Leſſons of Life in the ſame Power. Let any Diſciple of Chriſt be from under the ſhadow of the Power, believe out of the Power, walk out of the Power, act out of the Power; he is from that wherein his Life ſtands, and wherein alone is his Preſervation, and ah, how liable is he then to falls, bruiſes, ſnares and temptations of the enemy.

4. *Watch againſt the ſelfiſh wiſdom*, in every ſtep of thy growth, and in every ſpiritual motion, that that come not between thee and thy Life; that that deceive thee not with a likeneſs, a ſhadow, making it appear more pleaſing to thy eye than the ſubſtance. Every ſtep of thy way it will be laying baits for thee, and it is eaſie for deceit to enter thee at any time, and for that wiſdom to get up in thee under an appearance of Spiritual wiſdom, unleſs the Lord tenderly and powerfully preſerve thee: and if it prevail, it will lead thee from the path of the true wiſdom; It will cozen thee with a falſe faith inſtead of the true faith, with falſe praying inſtead of the breathings of the true child, with diligence and zeal in thy falſe way, in ſtead of the true zeal and diligence; yea it will hurry thee on in the path of error, ſhutting that eye in thee which ſhould ſee, and hardening thy heart againſt thy boſom-friend. And being thus deceived, thou mayſt be as zealous in thy age and generation againſt the Truth, as the Jews were in theirs: and as certainly as they put Chriſt to death, and perſecuted his Apoſtles, though they cried up the former Prophets; So certainly thou (under this deceit) canſt not but act againſt the preſent diſpenſation and appearance of Chriſt's Spirit, and wouldſt perſecute either the Prophets, Apoſtles or Chriſt himſelf, were it their preſent day now ſo to appear as formerly they did.

5. *Let nothing judge in thee* (concerning thine own heart, or concerning others, or concerning any way or truth of God) *but onely the begotten of God* in the heart. Let the Light in which thou art begotten to God, and which ſhines upon his begotten, be the onely Judge in thee, and then thou canſt not erre in Judgement. Be not haſty, be not forward in Judgement, keep back to the Life, ſtill waiting for the appearance and openings of the Life. A few ſteps fetched in the Life and Power of God are much ſafer and ſweeter than an haſty progreſſe in the haſty forward ſpirit.

Indeed this is the true Religion, to feel God beginning the work, and wait on him for his carrying it on. The feeling of Gods Spirit begining somwhat

somewhat in the heart, the hearts waiting on him for more of his Spirit, and walking on with him in his Spirit, as he pleaseth to quicken, lead, draw and strengthen, this is the Spiritual and true Religion: and there is no Duty or Ordinance of the Gospel out of the Spirit, but it is easie crying up, and observing the likeness of any of them out of the Spirit, into which observance a strange spirit easily enters, and then that which was of God in the heart, soon withers, and a contrary building is raised, and the state of the heart changed. Oh wait on the Lord, that he may give you to understand these things: for the Apostacy from God is very deep, and more provoking among the Protestants than among the Papists, yea most of all provoking, where it is most inward and Spiritual.

Quest. *But how may I know and keep to the begotten of God, and to the Light and Power of the Lord, and keep down the fleshly wisdom and comprehension concerning the things of God?*

Answ. When God begets life in the heart, there is the savour of it in thy vessel, and a secret living warmth and vertue, which the heart in some measure feels, whereby it is known. Lie low in the fear of the most high, that this leaven may grow and increase in thee. This is the leaven of the Kingdom, this is it which must change thy heart and nature, and make thy vessel (which perhaps hath been long and much corrupted) fit to receive the treasure of the Kingdom. Now while the savour is upon thee, while the vertue of the Life is fresh in thee, thou findest some strength towards God, with some little taste and discerning of the things of his Kingdom: know thy weakness, and go not beyond thy measure, but in what thou hast received bow before the Fullness, worship God in that, and be patient in what he exercises thee withal, waiting for more from him. And when the night comes upon thee, and thou perhaps art at a loss, missing the savour and presence of the Life, and not knowing how to come by it again; Be patient and still and thou wilt find breathings after a fresh visitation, and a meek, humble, broken spirit before the Lord. Thou wilt see thou canst do nothing to recover his presence again, nay thou canst not so much as wait for him, or breath after him without his help: but he is nigh to the poor, nigh to the broken, nigh to the distressed, nigh to the helpless. Oh do not with thy fleshly cryes and roarings think to awaken thy Beloved before his season; but in the night of distress, feel after somewhat which may quiet and stay thy heart till the next springing of the day. The Sun will arise, which will scatter the clouds; and he is near thee who will give thee to hope that thou shalt yet see God, & find again the quickenings & leadings of his Spirit. And in the day of his Power thou wilt find strength to walk with him: yea in the day of thy weakness his grace will be sufficient for thee. And he *will nurture thee up in his life by his pure spirit, causing thee to grow under his shadow: and he will be teaching thee to live, and to speak, and to move*

and

and act from the Principle & within the compass of his Life & Light eternal. Only be not wise to catch the notions of things into the earthly part, where the moth can corrupt, and where the thief can break through and steal: but know the divine treasury, where all the things of Life are treasured up by the Spirit, and handed forth to the living Child with fresh Life, according to its need of them. And thus thy heart being kept close to God, and thy Spiritual sences continually exercised about the things of God, it will be easie to thee to know the Shepherds voice, & to distinguish the sound of the Spirit in thine own heart. And that which tries spirits and motions in thine own heart, will also give thee the discerning of Truth and Error abroad, even of the Spirit of God, and the spirit of Satan in others, so that thou wilt be able to try not onely words, but Spirits, becoming acquainted with the Anointing, which savours all things and will give thee to judge, not by the Words but by the Power: For thou thy self being in the Power, in the Anointing, in the Savour, it will become natural to thee to feel, to taste, to know and unite with what is one with thy Life, what comes from the same spirit in others, and to turn from the contrary. And thus thy Life, thy Growth, thy Path will be sweet, safe, cleer, certain, demonstrative in the Spirit, and past all reasonings of flesh and blood, either in thy self or others. The beginning of Life Eternal is in an higher Principle, than man can come at. Man's wisdom and knowledge of the things of God, is but bruitish before it. As thou comest into that Principle, abidest and groweſt in that Principle, thou art beyond man's judgement, and art able to judge man, and fathom his whole course as with a span, but art quite out of his reach in the lowest of thy motions, thoughts or actions, I mean such as flow from and are comprehended in the Life.

ISAAC PENINGTON.

The Younger.

THE END.

London, Printed for Robert Wilson, at the sign of the Black-spread-Eagle and Windmil, in Martins Le Grand, 1661.